361 The first essential condition is a nearby source of drinking water,
312 a stream, a marsh, or one or more natural springs. These springs are quite numerous in the region we visited. Their water is clear, limpid, and refreshing; the supply is abundant and regular in the dry season as well as in the rainy season. The natives value their
[342] benefits so highly that the women willingly go 200 or 300 meters to a spring in the forest rather than to draw water from the stream.

361 [35] In addition to a bountiful spring, the native seeks a healthful location and takes this into account when choosing the future site for his household. The ground that suits him best is slightly raised, dry, open, and located near the forest or in the midst of a fertile plain.

Aside from their hygienic benefits, such locations afford a measure of security to the settler. At the slightest alarm, the whole community leaves both village and home to run into the forest, where they are sheltered and completely safe.

Finally, the native looks for the fertile soil essential to the welfare of his crops. The well-being and even the existence of his whole family depend in large measure on the yields from these crops.

The new site then, must fulfill all these indispensable conditions. If the place that meets these requirements is to be found in a region full of game and not far distant from a stream, marsh, or watercourse rich in fish, the native will not fail to choose such a privileged spot. These conditions will determine the duration of the native's settlement. [Ed., a passage is omitted here.]

361 When the community has decided to move and a location suitable
● 313 for a new settlement has been found, all the adult males leave to prepare the ground. This work is particularly arduous in forested areas. In the grasslands it is sufficient to cut the grass, or simply to burn it, and then to hoe thoroughly the area for the new village and its fields and to carry off all the rubbish, while the establishment of a village in the heart of the forest requires far greater effort and work. The first few days are devoted to marking out the boundaries and clearing the small trees, creepers, bushes, grass, etc. Everything that can be cut with a knife or ax is hacked down. Large tree trunks are chinked at the base; then the native heaps all the rubbish [36] from the first stage of clearing around them and

361 sets it on fire. Two or three days later the giants of the
●313 forest topple one after another amidst an indescribable din and the joyous cries of the natives. The brushwood is quickly cut up and branches and crowns are lopped off. The large logs are left where they fall.

Nothing is more interesting to see than these barely

Fig. 22. Corner of a Batitu Village Barely Outlined.

outlined villages in the midst of the great equatorial forest. The clearing, still poorly defined, is framed by a dome of wild greenery over this small open spot where man has decided to settle. The whole clearing is strewn with thick trunks, pieces of wood, charred wood, and rubbish of all sorts. Stumps, cut about one meter from the ground, rise on every side, like so many relics of a life and vegetation recently passed away. Amidst this tortured heap of debris
341 a few very crude huts left and right, as though scattered
342 completely at random. They are really nothing but shelters, places of refuge, where the native spends the night for the time being, protected from dampness and inclement weather. Their miserable appearance, their ramshackle exterior, and the roughness of their construction

276 842 According to native belief, the kola nut ensures the fertility of a woman if sexual relations take place the night after the man has used this stimulant.

276 The regular use of kola induces very intense nervous excitement. We noticed that the adolescents and men in their prime scarcely use it. Only the old people use it regularly. Kakua, the old native chief, chewed it from morning to night. One day I pointed this out to him, asking if he were not afraid of the dangerous effects of this overindulgence. He proudly pointed out to me the huts of his seven wives, saying, "Ask them if they don't have children!"

276 263 278 Among the stimulants we may also mention the peanut, widely used by all the tribes, a type of small ground pea, and certain tree roots known to the natives but the exact nature of which we unfortunately could not determine. It is well to note, moreover, that most of the natives use the stimulants as medicaments as well as condiments. They are used for intestinal pains, colic, and as purgatives.

Fig. 81. Carrying Firewood.

467 252 In all the tribes the preparation of food and meals is exclusively the task of women. They always do it with great care [142]

252 The kitchen, if it can be called one, is always very simple. If the weather is good, cooking is done in the open in the middle of the village, in front of the hut or behind it, [467] [312] and very often in the shade of the banana trees. If the weather is rainy or cold, the women prepares the meals inside the hut. [Ed., a passage is omitted here.]

[98] II CARPENTRY.

335 Carpentry plays an important part in the life of the Mongo Negro. The primitive utensils in his house as well as his canoe and his lokole (the Negro telephone with which he spreads his thoughts from village to village) are made of wood.

The making of the canoe and the lokole takes a great deal of work.

The Canoe.

313 The following three kinds of wood, namely, (1) Bokeswa, (2) 396 Lifake, (3) Bomposo, make a good canoe, especially Bokeswa. This tree is much sought after because its wood makes a strong, light canoe.

The Negro who wants a canoe goes into the forest, picks out a nice slender tree, brings out his axe, and fells at his leisure the tree he has chosen. He hacks off the unnecessary branches and hollows the tree out in the rough form of the canoe. (Aulema watu: he shapes the canoe.)

[476] He calls some of his friends together, and they proceed, for payment, of course (nothing for nothing, says the Negro), to hollow out the tree.

396 When they have finished hollowing out the tree, the owner of the canoe calls the wongiwa biatu, the proper canoe maker, a heavy man and one of some account among his fellow villagers. This wongiwa biatu gives a nice, slender form to the canoe with his axe, planes it off nicely, and with the help of the esuwa, a small axe, marks off the edge of the canoe with sharp, short, regular grooves.

483 Often the Negroes make their canoes hours away from the 476 nearest water. In order to transport it, they place sticks on the ground and draw the canoe over them. In addition to a number of strong men, all the spes patriae [hope of the fatherland] of the village help with this task. They get a mitako as a reward and feel themselves on top of the world.

396 The canoe maker is well paid, the price reckoned according to 476 the size of the canoe. Several dogs are slaughtered at the expense of